Magazine of Majlis Ansarullah UK

ANSARUDDIN

NOVEMBER/DECEMBER 2023 | NABUWWAT/FATAH 1402HS | JAMADA AL-AWWAL/JAMADA AL-THANI 1445 | VOL.20 NO.6



اَمْن اَسْت دَرْمَکَانِ مَحَبَّتْ سَرَائے مَا

The house filled with our love is an abode of peace.

[Revelation vouchsafed to Hazrat Mirza Ghulam Ahmad علیہ السلام Tadhkirah, p.711]

Majlis Ansarullah UK
HUMANITARIAN PROJECTS 2023



Eye Operations @ Masroor Eye Institute - Burkina Faso

Cost of one eye operation - £50



Water for Life

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Masroor General Hospital Burkina Faso

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Donation for a ward: £24,000

Donation for a room: £10,000

All donations of £5,000 or more will be acknowledged for prayers with plaque in the hospital lobby.

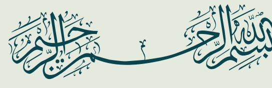
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اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is one (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly promise that I shall endeavour till the end of my life for the consolidation and propagation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall urge all my children to remain true to Khilafat Ahmadiyya. Insha'Allah

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SELECTED VERSES FROM THE HOLY QURAN

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

وَ مَاۤ اَرۡسَلۡنَا مِنۡ رَّسُوۡلٍ اِلَّا لِیُطَاعَ بِاِذۡنِ اللّٰہِ ؕ وَ لَوۡ اَنَّہُمۡ
اِذۡ ظَّلَمُوۡۤا اَنۡفُسَہُمۡ جَآءُوۡکَ فَاسۡتَغۡفَرُوا اللّٰہَ وَ اسۡتَغۡفَرَ
لَہُمُ الرَّسُوۡلُ لَوَجَدُوا اللّٰہَ تَوَّابًا رَّحِیۡمًا ﴿۶۵﴾ فَلَا وَ رَبِّکَ لَا
یُؤۡمِنُوۡنَ حَتّٰی یُحَکِّمُوۡکَ فِیۡمَا شَجَرَ بَیۡنَہُمۡ ثُمَّ لَا یَجِدُوۡا
فِیۡۤ اَنۡفُسِہِمۡ حَرَجًا مِّمَّا قَضَیۡتَ وَ یُسَلِّمُوۡا تَسۡلِیۡمًا ﴿۶۶﴾

In the name of Allah, the Gracious, the Merciful.

And We have sent no Messenger but that he should be obeyed by the command of Allah. And if they had come to thee when they had wronged their souls, and asked forgiveness of Allah, and *if* the Messenger *also* had asked forgiveness for them, they would have surely found Allah Oft-Returning *with compassion and* Merciful.

But no, by thy Lord, they are not believers until they make thee judge in all that is in dispute between them and then find not in their hearts any demur concerning that which thou decidest and submit with full submission.

[An-Nisa, 4: 65-66]



SPLIT WORD TRANSLATION OF THE SELECTED VERSES

الرَّحِيْمِ	الرَّحْمٰنِ	اللّٰهِ	بِسْمِ
the Merciful	the Gracious	Allah	in the name of

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ (1)

In the name of Allah, the Gracious, the Merciful.

اللّٰهِ	بِاِذْنِ	لِيُطَاعَ	اِلَّا	مِنْ رَّسُوْلٍ	اَرْسَلْنَا	مَآ	وَ
Allah	by command	he be obeyed	except	any Messenger	We sent	not	and

وَمَآ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا لِيُطَاعَ بِاِذْنِ اللّٰهِ ؕ

And We have sent no Messenger but that he should be obeyed by the command of Allah.

جَآءُوْكَ	اَنْفُسَهُمْ	ظَّلَمُوْٓا	اِذْ	اَنَّهُمْ	لَوْ	وَ
they came	their souls	they wronged	when	that they	if	and

وَلَوْ اَنَّهُمْ اِذْ ظَّلَمُوْٓا اَنْفُسَهُمْ جَآءُوْكَ

And if they had come to thee when they had wronged their souls,

الرَّسُوْلُ	لَهُمُ	اسْتَغْفَرَ	وَ	اللّٰهَ	فَاسْتَغْفَرُوا
the Messenger	for them	He asked forgivness	and	Allah	and asked forgivness

فَاسْتَغْفَرُوا اللّٰهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُوْلُ

and asked forgiveness of Allah, and if the Messenger also had asked forgiveness for them,

رَّحِيْمًا	تَوَّابًا	اللّٰهَ	لَوَجَدُوا
Merciful	Oft-Returning	Allah	surely they found

لَوَجَدُوا اللّٰهَ تَوَّابًا رَّحِيْمًا (65)

they would have surely found Allah Oft-Returning with compassion and Merciful.

يُحَكِّمُوْكَ	حَتّٰى	يُؤْمِنُوْنَ	لَا	رَبِّكَ	وَ	فَلَا
they make you judge	until	they believe	not	your Lord	by	but no

فَلَا وَرَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ

But no, by thy Lord, they are not believers until they make thee judge

حَرَجًا	اَنْفُسِهِمْ	فِيْٓ	لَا يَجِدُوْا	ثُمَّ	بَيْنَهُمْ	شَجَرَ	فِيْمَا
demur	their hearts	in	they find not	then	between them	it disputed	in what

فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا

in all that is in dispute between them and then find not in their hearts any demur

تَسْلِيْمًا	يُسَلِّمُوْا	وَ	قَضَيْتَ	مِّمَّا
submission	they submit	and	you decided	from that

مِّمَّا قَضَيْتَ وَيُسَلِّمُوْا تَسْلِيْمًا (66)

concerning that which thou decidest and submit with full submission.

Complete split word translation is available at : www.ansar.org.uk/holy-quran



"Befriend God with a true heart, full sincerity and complete eagerness, so that He too may befriend you. Have mercy on your subordinates and your wives and your less fortunate brethren so that you too may be shown mercy in heaven. Become truly His, so that He too may become yours.

[Noah's Ark, Hazrat Mirza Ghulam Ahmad (AS) pp. 22]"

SELECTED SAYING OF THE HOLY PROPHET ﷺ

Hadith

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:
كَيْفَ اَنْتُمْ اِذَا نَزَلَ ابْنُ مَرْيَمَ فِيْكُمْ
وَاِمَامُكُمْ مِنْكُمْ۔

It was narrated by Abu Huraira رضي الله عنه that the Messenger of Allah ﷺ said:

"How will you fare when the son of Mary descends among you and he will be your Imam from among you?"

[Sahih al-Bukhari, Kitab ahadith al-anbiya, Hadith 3449]

Prophecies of mine

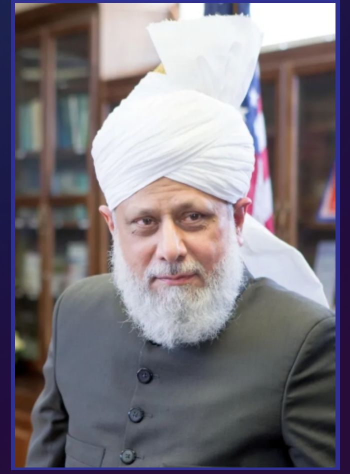
Even if a person were to strive all his life in the hope of finding some prophecy of mine about which he could assert that it has remained unfulfilled, he will not find a single one, though, out of shameless audacity or ignorance, he may say whatever he likes. I declare emphatically that there are thousands of explicit prophecies of mine that have been fulfilled with great clarity and to which hundreds of thousands of people bear witness. If you try to find precedence among past Prophets, you will not find it, with the sole exception of the Holy Prophet ﷺ…I know it for a fact that the clarity with which God Almighty is manifesting Himself in this age and the way He is revealing to His servant hundreds of matters pertaining to the unseen, no parallel of it can be found in earlier times. People will soon see the Countenance of God Almighty becoming manifest in this age, as though He Himself had descended from heaven. For a long time, He kept Himself hidden, and He was denied but He remained silent. Now, however, He will conceal Himself no longer and the world shall witness such manifestation of His Power as their forefathers had never seen. This shall happen because the world has become corrupt, and people no longer believe in the Creator of heaven and earth. They only pay lip service to Him, but their hearts have turned away from Him. This is why God said, 'Now I shall create a new Heaven and a new Earth.' This simply means that the earth had died, i.e., the hearts of the people of this earth had become cold as if they were dead, for the Countenance of God was hidden from them, and all previous heavenly signs had come to be regarded as mere tales. God, therefore, willed to create a new Earth and a new Heaven. What is that new Heaven? And what is that new Earth? The new Earth are the pure hearts whom God prepares with His own hand; they are manifested by God and He shall be manifested through them. The new Heaven are the signs that are being shown by His servant with His permission. Alas! the world treated this New Manifestation of God with hostility. They are left with nothing but tales, and their 'God' is none other than their own fantasies. Their hearts are awry, their will exhausted, and their eyes covered with veils.

[Mirza Ghulam Ahmad, Essence of Islam, Vol. V, p. 5-6]

The Promised Messiah عليه السلام
The need for The Imam

Friday Sermon by

Hazrat Mirza Masroor Ahmad Khalifatul-Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز



Delivered on 22nd March 2019 at the Baitul Futuh Mosque, London, UK

After reciting the *Tashahud*, *Ta'awuz*, and Surah al-Fatihah, Hazrat Khalifatul Masih V ایدہ اللہ تعالیٰ بنصرہ العزیز stated:

Tomorrow will be 23 March, and this day is commemorated in the Jamaat as the "Promised Messiah Day". On this day, the pronouncement was made regarding that Messiah and Mahdi, who, in accordance with the prophecy made by the Holy Prophetﷺ, was to come in the Latter Days to convey and to spread the true teachings of Islam to the world, to unite all the Muslims under one banner and to bring followers of all religions under the subservience of the Holy Prophetﷺ. Hazrat Mirza Ghulam Ahmadؑ Qadiani declared that he was that Promised Messiah and Imam Mahdi, whose advent was prophesied by the Holy Prophetﷺ, and in fulfilment of this prophecy, he started taking the Bai'at [pledge of initiation].

I will now present some sayings of the Promised Messiahؑ, in which he has explained about the need for the advent of the Promised Messiah, the prevailing condition of the age, his claim and the various signs related to it. He states in one of his [Urdu] couplets:

وقت تھا وقتِ مسیحا نہ کسی اَور کا وقت
میں نہ آتا تو کوئی اَور ہی آیا ہوتا

"This was indeed the appointed time for none other than The Messiah;

Had I not been appointed, someone else would surely have appeared!"
(*Durre Sameen*, p. 160)

Thus, the need of the time yearned for an individual to come and take control of the wavering ship of Islam. Unfortunately however, the majority of the Muslim scholars, who were waiting eagerly for a messiah to appear, opposed him after he made his claim. They conjured false tales and invented stories about him in order to deter the general population of the Muslims. They incited the general population against him and his Community to the extent that they even issued edicts to kill. Even today, terrifying examples of oppression and barbarity against Ahmadis manifest themselves in some countries and places in the form of murder or killings. All this is carried out in the name of Islam, whereas those who truly understand the essence of Islam can never think of perpetrating such acts and such atrocities would never be committed by them.

Nonetheless, in light of the various writings of the Promised Messiahؑ, we are able to gain an insight into the conditions at the time of his advent. Moreover, the Promised

Messiah عليه السلام has explained the need for the advent of the Promised Messiah and why he was to appear in that particular era. The Promised Messiah عليه السلام stated that he did not merely just claim to be the messiah of his own accord, rather this advent was in fact the need of the age.

The Promised Messiah عليه السلام states:

"The Holy Quran clearly and markedly draws a parallel between the successorship of both the Israelite and Ishmaelite dispensations. This is apparent from the following verse:

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

[Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them. (Surah al-Nur, Ch.24: V.56)]

The Promised Messiah عليه السلام continues:

"The last successor of the Israelite dispensation who appeared in the fourteenth century after Moses, on whom be peace, was the Messiah of Nazareth عليه السلام. In parallel to this, it was necessary for the Messiah of this Ummah to also appear at the head of the fourteenth century. Additionally, those blessed with visions have declared this century to be the one in which the Messiah would appear."

In other words, many such saintly individuals who had a strong connection with God and were recipients of divine revelations had affirmed this.

The Promised Messiah عليه السلام further states:

"Shah Waliyullah رحمۃ اللہ علیہ and others have from among the Ahl-e-Hadith all agree that all the minor signs (*alamaat-e-sughra*) and to some extent the major signs (*alamaat-e-kubra*) have been fulfilled (all the minor and major signs related to the Promised Messiah عليه السلام have been fulfilled). However, they have erred somewhat in this respect. All of the signs have been fulfilled."

It is not the case that only some of the signs have been fulfilled, rather all the signs for the Messiah have been fulfilled.

The Promised Messiah عليه السلام then states,

"The major sign or hallmark of the one who is to appear can be found in Bukhari as follows:

يَكْسِرُ الصَّلِيْبَ وَيَقْتُلُ الْخِنْزِيْرَ

In other words, the era in which the Messiah shall descend is marked by the dominance of Christianity and prevalent worship of the cross. Is this not such a time? Has there been such a time from the era of Adam عليه السلام until now when such harm was ever inflicted upon Islam by the Christian priests? Division has plagued every country. There is no Muslim family who has not lost a member or so to their hands. Hence, the era of he who was to come is one in which worship of the cross would be dominant. What could be more dominating than what we see now? Vicious attacks like those of ravenous beasts have been made against Islam."

These words are enough to answer the allegation that the Promised Messiah عليه السلام was planted by the British Government. From these words it can be ascertained whether the Promised Messiah عليه السلام was working on the orders of the British Government, or whether he was appointed by God Almighty to defend Islam and to prove its superiority. The

Promised Messiah(as) continues:

"Is there a single group that has not made the most savage of remarks against the Noble Messenger, peace and blessings of Allah be upon him, and hurled abuse at him? If now is not the time for the advent of the awaited one, the earliest that he can appear now is after a hundred years. For a divinely appointed reformer (mujaddid) must always appear at the head of the century. Now, does Islam possess enough strength to combat the ever-increasing dominance of the Christian priests for another century? This ascendancy has reached its pinnacle and the one who was to appear has come. Now, he shall destroy the Anti-Christ with clinching argumentation. For it is recorded in the Hadith that nations would be overturned, not people themselves or the individuals that comprise these nations. And so has it occurred." (*Malfuzat*, Vol. 1, pp. 47-48)

That is, the purpose of the Messiah of the dispensation of Muhammad(sa) was to prove the superiority of the teachings of Islam over all other religions through arguments and proofs. Similarly, he was going to present the teachings of Islam in order to prove its superiority over all religions and nations. The thousands of non-Muslims, who enter the fold of Ahmadiyyat every year do so on the basis of the arguments and proofs presented by the Promised Messiah(as).

The Promised Messiah(as) further writes in relation to the circumstances of the time and the need of the Promised Messiah:

"If the land is uncultivable, rain is of no benefit; in fact, it is damaging and harmful (if the soil of the land is not good or is barren or firm, then it is futile). And so, heavenly light has descended and it is illumining the hearts of the people. Prepare yourself to accept it and benefit from it (i.e. prepare the condition of your hearts) so that in the likeness of barren land that gains no benefit from rainfall (and will go to waste), you too do not walk in darkness and stumble, and consequently perish, falling into a dark abyss, despite the presence of light."

It should not be the case that you also stumble, i.e. despite the presence of light, one falls in a pit of darkness. The Promised Messiah(as) further says:

"Allah the Exalted is more merciful than a compassionate mother. He does not wish for His creation to be wasted. He reveals to you the paths of guidance and light. But in order to tread these paths, you must utilise your reason and purify your souls. Just as planting does not occur until the soil is ploughed to prepare it, so too pure reason cannot descend from heaven until souls are purified through strenuous effort and rigorous self-discipline. In this age, God has shown immense grace and as He is jealous for His religion and His Prophet, peace and blessings of Allah be upon him, He has sent a man, who speaks to you now so that He may invite you towards this light. If the present era had not been plagued by such corruption and disorder and efforts to expunge religion had not been undertaken, then there would be no issue whatsoever. However, at present you can observe from east to west that nations are preoccupied in removing all traces of Islam."

An attack is being launched on Islam from all sides and this continues even until today. The Promised Messiah(as) then says:

"I remember, and I have stated this in my

book *Barahin-e-Ahmadiyya* as well, that 60 million books against Islam have been written, compiled and printed already." This was during the time of the Promised Messiahas approximately 125 years ago, rather almost 150 years ago.

The Promised Messiahas further continues:

"It is strange that the Muslim population in India is 60 million and the number of books written against Islam are also equivalent in number." At the time, the Muslim population was some 60 million, but now it is approximately 500-600 million, or perhaps even more than this.

The Promised Messiahas then says, "If we disregard the number of books that have been added to this figure, even still our opponents have handed one book to each and every Muslim in India."

The number of books written in opposition to Islam were equal to the Muslim population of the time. But now, through various media outlets, social media, internet and other means, it has a far wider impact. New means have been invented which are being utilised. The Promised Messiahas says that the opponents have printed books and have distributed them to every Muslim.

The Promised Messiahas further writes:

"If the jealousy of Allah the Exalted had not surged forth and were it not for His true promise

إِنَّا لَهُ لَحٰفِظُوْنَ

[And most surely We will be its Guardian. (Surah al-Hijr, Ch.15: V.10)]

know for certain that today Islam would have been wiped off the face of the earth and all traces of it would have been effaced. But no, this can never happen. The hidden hand of God is protecting it. What disappoints and pains me is that the Muslims do not care for Islam even to the extent that one cares for their marital relations. I have often had the opportunity to read that even Christian women, on death, bequeath hundreds of thousands of rupees for the propagation and spread of the Christian faith." (In those days, the Christians were more inclined towards their faith and especially their women.) "And as far as devoting their lives for the dissemination of Christianity is concerned, this is something we observe daily."

Relating the circumstances of those times, the Promised Messiahas says:

"Thousands of lady-missionaries go from home to home and street to street and strip the people of their faith in any way possible", i.e. the Christian women would propagate their faith. "I have yet to see a single Muslim who has bequeathed even 50 rupees on their deathbed for the propagation of Islam. In contrast, at marriages and for worldly customs, they spend extravagantly..."

This extravagance is present even in this day and age. The little contribution they make in the way of Islam is insignificant when compared to their worldly expenditures. The Promised Messiahas then says:

"...and even incur debt to squander their wealth relentlessly. But when it comes to Islam, they have nothing. Alas! What a pity! Could the state of the Muslims be any more deplorable?" (*Malfuzat*, Vol. 1, pp. 72-74)

Even today, the condition of the Muslims remains the same. Even though their condition has improved somewhat in this

regard, however, as I have mentioned that even then they do not spend a fraction of that which they spend in fulfilling their worldly pursuits.

The aforementioned description refers to the circumstances of the time when the Promised Messiah made his claim. As I have mentioned, if a faction among the Muslims have now started to pay attention towards faith, it is only to the extent so that they have at least some attachment to Islam. And so, there has been some improvement in that people are now more inclined towards remaining attached to faith. They have also populated mosques to a certain extent. However, they are not making any efforts to spread the teachings of Islam. Even if some so-called efforts are being made, however they are with the intention of forcefully compelling others to accept Islam.

With regard to this, many groups have formed and are also employing their efforts in order to oppose the Promised Messiahas and his community. Thus, it should always be remembered that if Islam is to spread across the world today, it will spread only through this appointed and chosen one of God – and this is decree of God Almighty.

Allah the Exalted and His Messengersa also foretold some signs for the advent of the Promised Messiah. It would not be the case that the appointed one would make a claim without the support of any signs. Hence, alluding to this fact, the Promised Messiahas states:

"Another sign in support of the awaited one is that in his era, during the month of Ramadan, the solar and lunar eclipses will occur. Those who ridicule divine signs in fact mock God Himself. For the solar and lunar eclipse to take place after the claim of the awaited one is something that no one could possibly forge or fabricate."

One cannot say that this was conjured nor was it a mere coincidence or an act of deceit. The Promised Messiahas says:

"Before this, no such solar or lunar eclipse has taken place. This was a sign by which Allah the Exalted was to proclaim the arrival of the awaited one throughout the entire world. And so upon witnessing this sign, the Arabs have also proclaimed its truth, as is their nature. Wherever our announcements could not reach to serve as public pronouncements, this solar and lunar eclipse announced the coming of the era of the awaited one. This was a sign of God completely free from human machination. No matter how strictly philosophical a person may be, they ought to reflect and contemplate that when the appointed sign has been fulfilled, it necessarily follows that the one in whose favour the sign was manifested, must also be present. This was not a matter that could have been predetermined, because it was stated that the sign would be manifested after a person who claimed to be the Mahdi had appeared." This sign will appear when the claim of the Messiah and Mahdi has already been made. "The Noble Messenger, peace and blessings of Allah be upon him, also said that no such incident would have occurred from the time of Adamas to this Mahdi. If anyone can historically show otherwise, I shall accept." (*Malfuzat*, Vol. 1, pp. 48-49)

The Promised Messiahas further states:

"Another sign of the era was that the star

Dhus-Sinin would emerge, i.e. the star of years gone by. In other words, the star which emerged in the time (or years) of the Messiah of Nazareth(as). Now, even that star has appeared, which gave heavenly news of the coming of the Jewish Messiah. Similarly, we find in the Quran:

وَإِذَا الْعِشَارُ عُطِّلَتْ ۝ وَإِذَا الْوُحُوشُ حُشِرَتْ ۝ وَإِذَا الْبِحَارُ سُجِّرَتْ ۝ وَإِذَا النُّفُوسُ زُوِّجَتْ ۝ وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۝ بِأَيِّ ذَنْبٍ قُتِلَتْ ۝ وَإِذَا الصُّحُفُ نُشِرَتْ

[And when the she-camels, ten-month pregnant, are abandoned; And when the beasts are gathered together; And when the seas are made to flow forth *one into the other*; And when people are brought together; And when the girl-child buried alive is questioned about, "For what crime was she killed?" and when books are spread abroad. (Surah al-Takwir. Ch.81: V.5-11)]

All these prophecies are mentioned in the Holy Quran, for example, beasts would be gathered together [etc.]. There are various explanations of these, for instance, zoos have been created. Also, in fulfilment of these prophecies, knowledge has become accessible and spread across the world; some nations have attacked the native people and destroyed them. It also mentions that oceans will be merged together and that people will become like one community. Communication has now also become extremely easy and one is able to communicate across the world within seconds. Furthermore, it states in the Quranic prophecy that women, who were treated cruelly at that time, whose rights were suppressed and were even killed, will question as to what grounds were they being killed on? Books will be spread far and wide and then is also the advancement of press and media.

Thus, all of these various aspects prove the fact that this is the era of the Promised Messiah and the prophecies in relation to this are found in the Holy Quran. The Promised Messiah(as) then states:

"Meaning, in that era, she-camels, which previously were the best means of transport and conveyance, shall become useless. In other words, during that era (i.e. during the time of the Messiah), the mode of transport will become so advanced that these earlier forms would be rendered useless. This alluded to the age of locomotives."

This referred to the era of railways. Furthermore, in accordance with one of the prophecies of the Promised Messiah(as), there is now a railway in operation between Medina and Mecca, or at the very least, the railway track has been laid out. The Promised Messiah(as) further states:

"Those who believe that these verses speak of the Resurrection do not stop to reflect how a she-camel could remain pregnant at such a time. The word *ishar* refers to pregnant she-camels. Then, these verses state that streams would be made to flow forth in all directions and books would be published abundantly. Hence, all of these signs relate to the era under discussion." (*Malfuzat*, Vol. 1, pp. 49-50)

Presenting further evidence in relation to where the Promised Messiah was to appear, the Promised Messiah(as) writes:

"As for the place of the Promised Messiah's advent, it ought to be remembered that the emergence of the Antichrist has been foretold

to take place from the East and this refers to our country. The author of *Hijaj-ul-Kiramah* writes that the disorder of the Antichrist is manifesting itself in India. And it is obvious that the Messiah must also appear in the same place that the Antichrist emerges. Then, it is narrated that the Messiah would appear in the village of Qad'ah, which is short for 'Qadian.' It is possible that in Yemen a village by this name exists, but one ought to remember that Yemen is not to the east of Hijaz, rather it is to the south."

The Promised Messiah^{as} further writes:

"…Furthermore, the name given to me by divine destiny and decree is also a subtle indication to this very fact. According to Abjad numerals, the numerical value of the letters in 'Ghulam Ahmad Qadiani' equal 1300 exactly. In other words, the Imam whose name this is, was to come at the start of the fourteenth century. Thus, this was alluded to in the prophecy of the Holy Prophet^{sa}." (*Malfuzat*, Vol. 1, p. 50)

In relation to the signs of the Messiah of the latter days, the Promised Messiah^{as} states:

"Calamities were also to serve as a sign." There would be various sorts of calamities and trials during the time of the Messiah. The Promised Messiah^{as} then says:

"Heavenly calamities took on the form of famine, plague and cholera. The plague is an affliction so vicious that it has even shaken the government…" the period of time which is being referred to by the Promised Messiah^{as} was during the plague in India which took on a devastating form and lasted for five or six years "…and if it continues to grow, it shall devastate the entire country. As for earthly calamities, there are wars and earthquakes, which have destroyed the land." (As for wars, they are continuing even to this day.) "It is necessary for a person commissioned by Allah to manifest heavenly signs in support of their truth as well."

The Promised Messiah^{as} further writes:

"Was the sign of Lekhram not a magnificent sign? This contest ensued for many years with the term outlined in advance. This encounter went on for five years without fail. Both parties published announcements and the matter gained publicity." (It became common knowledge that Lekhram was in a contest with the Promised Messiah^{as}.) "It gained unmatched publicity. Then, the events unfolded exactly as prophesied. Is there any other example of such an occurrence? Similarly, well before the Conference of Great Religions (Dharam Mahautsav) I announced many days in advance that Allah Almighty had informed me that my essay would be superior to all others. Those who witnessed this grand and awe-inspiring conference can reflect and understand for themselves that to foretell one's triumph over all others in a conference of such stature could not have been a mere conjecture or guesswork. Ultimately, the prophecy was fulfilled." (*Malfuzat*, Vol. 1, pp. 50-51)

This was in relation to the book of the Promised Messiah^{as}, *The Philosophy of the Teachings of Islam*. I will read out a statement from a newspaper at the time regarding this. General Gohar Asifi of Calcutta writes, "During this conference, if the paper of Hazrat Mirza Sahib was not presented, Muslims would have suffered humiliation and disgrace at the hands of the

other faiths. However, the glorious hand of God the Exalted protected the holy faith of Islam from falling. As a matter of fact, due to this paper, it was granted such a victory that besides those that were already in support thereof, even the opponents could not help but proclaim that this paper was superior to all others." (*Tarikh-e-Ahmadiyyat*, Vol. 1, p. 572)

The person who wrote this was not an Ahmadi, however he was compelled to admit this fact and similarly, many other newspapers paid similar tribute and quoted other non-Ahmadis.

With regard to further signs of being divinely appointed, the Promised Messiah(as) goes on to state:

"In short, even at this time, there are many proofs of my being commissioned from God. Firstly, there is internal evidence. Secondly, there are external proofs. Thirdly, there is the saying of the Prophet Muhammad(sa) about the arrival of one who would rejuvenate faith at the turn of every century. Fourthly, there is the divine promise of preserving the Quran in the words:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحٰفِظُوْنَ

[Surely, We have sent down the Quran, and it is indeed We Who shall safeguard it. (Surah al-Hijr, Ch.15: V.10)]

"The fifth proof – which is an outstanding sign – is the divine promise in Surah al-Nur, the promise of Divine Successorship. God Almighty states therein (as has been mentioned earlier):

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ

[Allah has promised to those among you who believe and do good works that He will surely make them Successors in the earth, as He made Successors from among those who were before them. (Surah al-Nur, Ch.24: V.56)]

"According to this promise of Divine Successorship, the Caliphs of the dispensation of Muhammad(sa) shall be like the Caliphs of the dispensations before them.

"Similarly, the Holy Quran has also mentioned the Holy Prophet Muhammad(sa) would appear in the likeness of Moses(as), as it states:

إِنَّآ اَرْسَلْنَآ اِلَيْكُمْ رَسُوْلًا ۵ شَاهِدًا عَلَيْكُمْ كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلًا

[Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh. (Surah al-Muzzammil, Ch.73: V.16)]

"And the Holy Prophet Muhammad(sa) is 'like unto Moses' according to the prophecy of Deuteronomy as well (a prophecy of the Bible). Hence, just as the words *kama* [like unto] have been used in this parallel [between Muhammad(sa) and Moses(as)], similarly, the words *kama* have been used in the promise of Divine Successorship in Surah al-Nur. It becomes clear from this that there is a perfect similitude and likeness between the Mosaic dispensation and the dispensation of Muhammad(sa). The system of Mosaic successorship came to a close with the advent of Jesus(as), who appeared in the fourteenth century after Moses(as). The running parallel between the two spiritual systems demands that a Caliph resembling the qualities and powers of the first Messiah also be born in the fourteenth century, who would come resembling him in spirit and essence.

"So, even if God Almighty had not presented this and other evidences as proof, still, this running parallel between the two spiritual systems naturally demanded that a *burooz* [spiritual reflection] of Jesus ﷺ should also appear among the followers of Muhammadﷺ, otherwise, it would prove to be a flaw and imperfection in the perfect parallel between the two spiritual systems, God forbid.

"However, not only did God Almighty demonstrate and support the truth of this parallel [between the two dispensations], but He demonstrated that the one who would come in the likeness of Moses was far superior to Moses and indeed all prophets (peace be upon them)", i.e. the Holy Prophet Muhammadﷺ stands superior to all other prophets.

The Promised Messiahؑ writes:

"Just as Jesusؑ did not bring any new law, but came to fulfil what was in the Torah, so, too has the Messiah of the dispensation of Muhammadﷺ not introduced any new law, but has come for the rejuvenation of the Quran (to revive and propagate the teaching of the Holy Quran). He has come to bring about that perfection which is known as 'perfect renaissance of Islam.'" (*Malfuzat*, Vol. 4, pp. 9-10)

The Promised Messiahؑ further writes in relation to this:

"Regarding the perfect renaissance of faith, it should be remembered that *Itmam-e-Nemat* and *Ikmaal-ul-Din* that were granted to the Holy Prophetﷺ (meaning that religion reached its perfection and Divine favour reached the highest point possible) have two aspects to it. First was the perfection of Divine guidance, and secondly the complete propagation of this guidance."

The Promised Messiahؑ further continues:

"In every respect, the perfection of guidance took place during the first advent of the Holy Prophetﷺ." All spiritual guidance reached its perfection by virtue of the Holy Prophet'sﷺ advent and the arrival of the Quranic Shariah, "and the perfection of the propagation of faith, (i.e. the spread of this message) was to take place through the second advent of the Holy Prophetﷺ. This is because the verse in Surah al-Jumuah which reads, 'and there are others from among them,' demands that another group of people should also be prepared through his grace and guidance.

"From this, it becomes clear that there is another advent of the Holy Prophet Muhammadﷺ, and this advent in the form of a *buroozi* manifestation [spiritual reflection of the Holy Prophetﷺ] which is taking place in this era.

"Hence, this age is the age in which there was to be a complete spread of this faith. This is also why all means of communication and conveyance are also reaching their pinnacle. There is a multitude of publishing houses, countless printing presses, and with each day, there are further improvements and developments in publishing and printing."

Publishing industries are continuingly advancing and using the latest forms of technology.

"There is also the use of courier and mail services and the emergence of post offices, wired mail, the railroad, airplanes and the publication of newspapers – all of these

things have combined to transform the world into a global village.

"In actual fact, these advancements are in service of the Holy Prophetﷺ, because through them, the perfect renaissance of Islam, i.e. the complete spreading and delivery of his message, is taking place." (*Malfuzat*, Vol. 4, pp. 9-10)

The Promised Messiahؑ states:

"Now, let a rational person assess all these aspects in their entirety and reflect: Is what we say worthy of being rejected after only a cursory glance? Or does it demand that one seriously and solemnly analyse and ponder over it? Whatever we claim, has it all been fulfilled at precisely the turn of the century or not? Even if I had not come, even then, it was necessary for every intelligent and God-fearing person that he search for a Divinely appointed one, because the turn of the century had come. And since now that twenty years are coming to pass [since the turn of the century], there was an even greater need to ponder over the matter. The disorder of this age itself was lamenting and crying out that someone should come for its reformation."

The Promised Messiahؑ further says:

"Christianity has spread such unrestrained and uncontrolled freedom as knows no bounds at all. Consequently, the impact it has had on the children of the Muslims is that they do not at all reflect the traits of Muslims." (*Malfuzat*, Vol. 4, pp. 13-14)

With regard to how one can determine and ascertain the truth, the Promised Messiahؑ states:

"People ought to supplicate to God Almighty in their prayers that He reveal the truth to them. And I firmly believe that if a person removes himself from all bias and stubbornness, and sincerely – for the acquisition of truth – turns his attention towards God Almighty, then a period of 40 days shall not pass that the truth will be made manifest to the supplicant. "However, there are extremely few who – fulfilling these conditions – seek a verdict about the truth from God. And so, due to their lack of understanding, or their stubbornness and bias, they end up rejecting the appointee of God, and thereby corrupt their faith. This is because the saintly disposition of the prophet serves as a means of establishing the truthfulness of his prophethood and thus the rejection of a prophet is tantamount to rejecting God, consequently causing one to lose their faith altogether." (*Malfuzat*, Vol. 4, p.16)

After presenting these excerpts from the writings of the Promised Messiahؑ, I will present several excerpts and narrations of Hazrat Musleh-e-Maud ؓ which he wrote and presented on various occasions regarding this subject. On one occasion, He said:

"When opposition intensifies, the Jamaat – as a natural consequence – also progresses. When opposition grows, the miraculous and divine aide and succour of Allah likewise increases."

Accordingly, in reference to the Promised Messiahؑ, Hazrat Musleh-e-Maud ؓ states:

"Whenever any friend, upon meeting the Promised Messiahؑ, would mention that great opposition had risen in their locality, the Promised Messiahؑ would reply by saying that this in fact was a sign of their progress. Wheresoever there is opposition,

the Jamaat experiences growth because as a result of that opposition, many who were previously unaware of even the Jamaat's existence become aware of it and gradually become inclined towards reading the books of the Jamaat. When they cover the Jamaat's literature, its truth becomes deeply rooted in their hearts."

Hazrat Musleh-e-Maud ؓ states:

"An individual once came to meet the Promised Messiahؑ and pledged his allegiance. After his conversion, the Promised Messiahؑ asked him who it was that presented to him the message of Islam Ahmadiyyat? He spontaneously replied, 'The individual that brought this message to me was Maulvi Sanaullah Amritsari'" (a bitter opponent of the Promised Messiahؑ). "Surprised by the answer, the Promised Messiahؑ asked, 'How is this so?' The individual answered, 'I regularly read the books and newspapers of Maulvi Sahib and noticed that it would always be filled with content that was bitterly opposed to the Ahmadiyya Community. It occurred to me one day that I should myself at least have a look at the books of this community as well.'" Since there was so much opposition, he decided to read the books of the Promised Messiahؑ himself. He thus said, "'When I began to read the books of the Jamaat, my heart receptively opened to its teachings and I became ready to convert'. Thus, the foremost benefit of opposition is that divine communities see progress and many souls as a result are guided to the right path." (*Tafsir-e-Kabir*, Vol. 6, p. 487)

As regards the opposition faced by the Promised Messiahؑ and the reaction of prophets in the face of opposition, Hazrat Musleh-e-Maud ؓ has given the example of the ancient Egyptian empire:

"At the apex of its political dominance, the Egyptian empire held great power and its monarchs (the Pharaohs) took great pride in their strength and authority. In retrospect to this, Mosesؑ was, in material strength, an insignificant individual. Yet, despite this, he went to the Pharaoh's throne with his message. The Pharaoh, in response, warned him and openly threatened that if he did not cease from propagating his message, he would not only put an end to his life; along with him, his entire nation would be utterly destroyed. Yet, Mosesؑ replied that no earthly power could stop him from delivering to the world the message he had been ordained by God to propagate."

Hazrat Musleh-e-Maud ؓ further states:

"The Promised Messiahؑ stated that this was the case with Jesusؑ and the Holy Prophet Muhammadﷺ. Similar has been the case of the Promised Messiahؑ which we have witnessed in our era. All nations stood in opposition to him, to the extent that even the government, in one way, was his opponent as well. Albeit towards the latter part of his life, this opposition had somewhat subsided. Regardless, the overwhelming majority of people had become his opponents. The followers of all faiths had declared opposition to him alongside the Muslim clerics; custodians of shrines opposed him, the masses in general as well as the affluent and social elite stood as his enemies. In short, a storm of opposition raged on all sides. Many people tried their utmost to dissuade him from his mission, to

the extent that some in the guise of friendship even reasoned that he should drop some of his claims. Some came and told him that if he was to simply forgo such and such claim, the masses would readily enter into the fold of his community. But the Promised Messiahعليه السلام did not pay any heed to their words and resolutely continued to present his claims. His enemies caused a commotion, persecution persisted to the extent that some were even killed. But despite the plethora of hardships (which continue to this day) and despite the fact that the Promised Messiahعليه السلام faced opposition, against which he possessed absolutely no apparent strength nor had any means of defense, he continued to strive forward in his mission."

Hazrat Musleh-e-Maudرضي الله عنه further writes:

"I clearly remember hearing this example from the Promised Messiahعليه السلام multiple times. He said that the case of the prophets was similar to a famous fable which people narrated regarding an elderly woman who had become senile and lived in a village. Whenever she left her home and went outside, young children would gather and start to tease her, mock her and constantly trouble her. She too, on her turn, would retort to profanities and curse back at them. One day, the habitants of the village consulted with one another and decided that their children had been unjustly teasing and mocking the old woman and she had been victimized long enough. They conferred, they must stop their children from teasing her, lest her cursing and praying against them, in her state of helplessness, should manifest an undesirable outcome. They decided to stop their children from disturbing her and as a result she would cease from cursing them. Accordingly, they decided that from the following day, every household would keep all their children locked up inside their house and not let them outside.

"So, everyone prohibited their children from leaving the house the next day, and they locked their doors from the outside with chains as an added safety measure. When the sun rose, and the senile lady came outside, she wandered the streets for some time. She would walk in one direction then another, but could not see anyone. Previously, the circumstances were such that one boy would be pulling her shirt, another would pinch her and some would push her; someone would pull her hand and there would be some who would tease her. However, that day she could not see any of them. She waited for them until the afternoon, but when she observed that no one came out of their homes, eventually she went to the local shops. She would stop by at every shop and would say, 'Did your house collapse today? Have all the children passed away? What has happened? I do not see any of them.'

"When she visited every shop and said the same thing, after a while, everyone said, 'Whether we keep the children in or not, we still have to listen to her abuse, therefore let the children out. Why should we lock them up?'

"After narrating this fable, the Promised Messiahعليه السلام would say, 'The condition of the Prophetsعليهم السلام is quite similar. The world troubles them, creates difficulties for them, persecutes them and oppresses them. They torment them to the extent that it becomes difficult to live and some people amongst them begin to feel that these people are cruel

and they should not act in this manner. However, even those people cannot renounce the world. When the world does not oppress the Prophets, they worry and awaken them in order to direct the world's attention towards them, and their message is heard.'"

(*Khutbat-e-Mahmud*, Vol. 24, pp. 272-274)

Irrespective of how the message reaches them, at times, even virtuous people are enabled to accept the message amidst the opposition.

Hazrat Musleh-e-Maud رضي الله عنه states:

"Maulvi Muhammad Hussain Batalvi Sahib was the Promised Messiah's عليه السلام childhood friend and he knew him well. He always used to praise the Promised Messiah's عليه السلام writings. After the Promised Messiah's عليه السلام claim, Maulvi Muhammad Hussain Batalvi Sahib announced, 'I am the one who established him, and I am the one who will now ruin him.' Who would have imagined at the time that, if someone as honourable and influential as Maulvi Muhammad Hussain Batalvi would say something about destroying a person, subsequently that person would not be annihilated?"

He was indeed a person with the power to do what he claimed.

"The relatives of the Promised Messiah عليه السلام also openly declared, and some of them published this in the newspapers, that the Promised Messiah عليه السلام only seeks to fulfil his worldly interests and therefore no one should pay any attention to him. In this manner, they tried to make the entire world doubt him."

Hazrat Musleh-e-Maud رضي الله عنه further states:

"I can still recall from my early years that many workers, who are known as *kammi* in the system of land and property ownership, refused to do their household chores" (the servants completely refused to work for the Promised Messiah عليه السلام) "and our relatives were the ones who had instigated this. In short, his relatives and those who were strangers united to efface him and tried to destroy him." (*Al Fazl*, 13 November 1914, pp. 2-3)

However, after all, what was the outcome? Today, his name is remembered in 212 countries of the world. If this is not a sign of his truthfulness, then what is?

Whilst narrating another sign of his truthfulness, Hazrat Musleh-e-Maud رضي الله عنه states:

"God Almighty raised the Promised Messiah عليه السلام in our midst, and his existence became a manifest sign for us. Whoever sat before him witnessed the verities of the Holy Quran and the Holy Prophet ﷺ, and there remained nothing that would deter such a person from Islam. When a case about Karam Din Bheen was filed against the Promised Messiah عليه السلام, the magistrate at the time was a Hindu. The Aryas persuaded him to sentence the Promised Messiah عليه السلام, and he promised them to do so. Khawaja Kamaluddin Sahib became worried when he heard of this. He visited the Promised Messiah عليه السلام in Gurdaspur, where he was staying during the trial, and stated, 'Huzoor عليه السلام, I have news of great concern! The Aryas have swayed the magistrate, and he has taken an oath to sentence you.' At the time, the Promised Messiah عليه السلام was laying down, he sat up straightaway and stated, 'Khawaja Sahib! Who can place their hands on the Lion of God? I am the Lion of God; let him try to put his hands on me.'

"Hence, this is precisely what followed. This case was presented in the courts of two magistrates one after the other and both of them were severely punished. One of them who wanted to take action against the Promised Messiahؑ was suspended. The other magistrate lost his son who drowned in a river, and this incident affected him so much that he became partially insane."

Hazrat Musleh-e-Maud ؓ states:

"Once I was travelling to Delhi and met him [the aforementioned magistrate] at Ludhiana station. He said to me with immense humility and pain, 'Please pray that Allah Almighty grants me patience. I have made tremendous mistakes, and my condition is such that I fear that I may become insane.' He continued, 'One of my sons passed away but I have another son. Please pray that Allah Almighty protects both of us from ruin (owing to his conduct against the Promised Messiahؑ)."

Hazrat Musleh-e-Maudؓ writes, "Hence, the words of the Promised Messiahؑ were fulfilled, that is, 'Who can lay their hands on the Lion of God' and the Aryas failed in their ploy." (*Tafsir-e-Kabir*, Vol. 6, p. 359)

Hazrat Musleh-e-Maud ؓ further relates:

"There is an interesting incident that took place during the time of the Promised Messiahؑ. Mian Nizamuddin was a friend of the Promised Messiahؑ and also of Maulvi Muhammad Hussain Batalvi Sahib. He had performed the Hajj seven times and had a very cheerful and light-hearted personality. Since he maintained friendly relations with the Promised Messiahؑ and also Maulvi Muhammad Hussain Batalvi Sahib, therefore he was greatly perturbed when Maulvi Muhammad Hussain Batalvi Sahib issued an edit of *kufr* [disbelief] against the Promised Messiahؑ upon him claiming to have been commissioned by God Almighty. This is because he had firm conviction in the piety of the Promised Messiahؑ. He used to live in Ludhiana and when the opponents would speak ill against the Promised Messiahؑ, he would argue with them and would say, 'Go visit the Promised Messiahؑ and see for yourself; he is an extremely pious person. I have lived with him and have noted that if something is mentioned to him in light of the Holy Quran, he is immediately willing to accept it. He does not deceive anyone. From the Holy Quran, if someone explains that his claim is false, I am convinced that he would immediately retract his claim. He would often get into arguments with people over this and would say that he would go to Qadian himself and it would not be possible for the Promised Messiahؑ to not retract from his claim and seek repentance. He further said that he would open the Holy Quran before the Promised Messiahؑ and as soon as he would present a verse of the Holy Quran regarding the physical ascent of Jesusؑ into the heavens, the Promised Messiahؑ would straight away accept it. Moreover, he said that he knew too well that once the Promised Messiahؑ would hear anything supported from the Holy Quran, he could never say anything against it.

"Finally, one day, he decided to travel from Ludhiana to Qadian. Upon arriving, he immediately went to the Promised Messiahؑ and said, 'Have you left Islam and rejected the Holy Quran?' The Promised Messiahؑ replied, 'How could that be

possible! I believe in the Holy Quran and Islam is my faith.’ Upon this he said, ‘All praise is due to God! This is precisely what I have been telling people that you could never forsake the Holy Quran.’ He then said, ‘Very well, if I present hundreds of verses from the Holy Quran which prove that Jesus﵇ physically ascended into the heavens alive, would you then accept this?’ The Promised Messiah﵇ replied, ‘Even if you can present one verse, let alone hundreds, I am ready to accept it.’ Mian Nizamuddin then said, ‘All praise is due to God! This is what I have been arguing about with people that it is not difficult to convince Hazrat Mirza Sahib﵇. People have been raising a clamour for no reason whatsoever.’ However, he then said, ‘Even if it is not in hundreds, but just a hundred verses, even then would you accept this?’ The Promised Messiah﵇ again replied, ‘I have said before that even if you present one verse, I will accept it. Just as it is necessary to follow a hundred verses of the Holy Quran, it is equally necessary to act upon every word of the Holy Quran. Whether it is one verse or a hundred – there is no question about it.’

“Mian Nizamuddin then said, ‘Alright, if not a hundred, but even its fifty verses, will you still remain true to your promise and abandon this belief?’ The Promised Messiah﵇ replied, ‘I say again that I am willing to accept this even if you present just a single verse.’ As the Promised Messiah﵇ continued to express his firm conviction on this issue, Mian Nizamuddin began to doubt as to whether there really were that many verses of the Holy Quran on this subject. Hence, he said, ‘Alright, if I present ten verses, will you still accept this?’ The Promised Messiah﵇ laughed upon this and said, ‘My original statement still stands, that is, that you may present just a single verse.’ Mian Nizamuddin then said, ‘Very well, I shall take leave and return in 4-5 days’ time and will bring to you the verses of the Holy Quran.’

“In those days, Maulvi Muhammad Hussain Batalvi Sahib was in Lahore and so was Hazrat Khalifatul Masih I﵁ and they were corresponding with one another to stipulate the conditions of the debate on the subject of the death of Jesus﵇. Maulvi Muhammad Hussain Batalvi Sahib claimed that since the Ahadith [traditions of the Holy Prophetﷺ] were an exegesis of the Holy Quran, therefore if something was to be proven through the Ahadith, then it would be considered as if it was from the Holy Quran itself, hence he claimed that the debate on the death or physical ascension of Jesus﵇ should be held in light of the Ahadith. On the other hand, Hazrat Maulvi Sahib [Hazrat Khalifatul Masih I﵁] would argue that the Holy Quran takes precedence over the Ahadith, thus the claim would have to be supported and proved only through the Holy Quran. They continued to discuss this issue for several days, however in order to end this discussion and to ensure that somehow, through whatever means possible, a debate could take place with Maulvi Muhammad Hussain Batalvi, Hazrat Khalifatul Masih I﵁ agreed to many of his conditions. Maulvi Muhammad Hussain was very happy in that he was able to get many of his conditions agreed to.

“In the meanwhile, Mian Nizamuddin also arrived there. After having taken leave from the Promised Messiah﵇, he went straight

there and said, ‘You can put an end to all the debates from here on. I have just visited Mirza Sahib and he is ready to repent. Since I am your friend as well as Mirza Sahib’s, therefore I was greatly aggrieved by this dispute. Since I am well acquainted with the fact that Mirza Sahib has a pious disposition, therefore I visited him and have asked him to promise that if just ten verses of the Holy Quran were presented to him in relation to the physical ascent of Jesusعليه السلام, he would be willing to accept this. Could you therefore show me ten verses of the Holy Quran?’”

Hazrat Musleh-e-Maudرضي الله عنه further continues:

“Maulvi Muhammad Hussain Batalvi Sahib was quick-tempered and had a fiery nature. And so, upon hearing this, he said to his friend [Mian Nizamuddin], ‘You wretched man! You have completely ruined all my efforts. I have spent the last two months trying to bring them towards the Ahadith and you have gone and taken them back to the Holy Quran.’ Mian Nizamuddin replied, ‘Are there not even ten verses in your support?’ Maulvi Muhammad Hussain Batalvi Sahib exclaimed, ‘You are a foolish person, what do you know about the Holy Quran!’ When Maulvi Sahib said this to Mian Nizamuddin, he said, ‘Very well, I stand with the Holy Quran.’ After saying this, he travelled to Qadian and took the Bai‘at at the hand of the Promised Messiahعليه السلام.”

This was the account of how he accepted Ahmadiyyat.

Hazrat Musleh-e-Maudرضي الله عنه further writes:

“Look at how great was the Promised Messiah’s trust in the Holy Quran that he affirmed with such strong conviction that the Holy Quran could not go against him. This does not mean that the Holy Quran had a special relationship with the Promised Messiahعليه السلام, or that it has a special link only with the Ahmadiyya Community, in fact, the Holy Quran illuminates the truth, and so whichever sect is on the truth, it will indeed support it. Since, the Promised Messiahعليه السلام had complete belief that he was truthful, therefore the Holy Quran also stood in his support. It was for this very reason that the Promised Messiahعليه السلام used to say that if any claim of his was not supported by the Holy Quran, he would completely discard it. This certainly, however, does not mean that the Promised Messiahعليه السلام harboured any doubt regarding his claims, rather he said this because he had firm conviction that the Holy Quran would certainly testify to his truthfulness. It is this very belief that has enabled us to progress in the world.”

(*Khutbat-e-Mahmud*, Vol. 13, pp. 418)

Even today, this is serving as a means of causing our progress and propagating the message of the Promised Messiahعليه السلام to the ends of the earth. Indeed, the Holy Quran stands with us. The Promised Messiahعليه السلام states:

“Verily, remember that the promises of God are true. In accordance with His promise, He has sent a warner to the world, and while the world has not accepted him, God Almighty will surely accept him and demonstrate his truthfulness with immensely powerful onslaughts. I tell you truthfully that in accordance with the promise of God Almighty, I have appeared as the Promised Messiah; accept if you will, or reject me if you so please. But remember, your denial will amount to nothing. Whatever God has willed

shall indeed come to pass because God Almighty has already revealed to me, as recorded in *Barahin-e-Ahmadiyya*:

صَدَقَ اللّٰهُ وَرَسُوْلُهٗ وَكَانَ وَعْدًا مَّفْعُوْلًا

'The prophecy of Allah and His Messenger has been fulfilled at its duly appointed time and whatever God had willed was bound to happen.'" (*Malfuzat*, Vol. 1, p. 2016)

I would now like to briefly mention with regard to the incident that took place in New Zealand last Friday. I wanted to speak about this last Friday, but I forgot to mention it towards the end. In any case, I issued a press release and on behalf of the entire Ahmadiyya Jamaat, I expressed my condolences. Many innocent people, including children were martyred as a result of religious and ethnic hatred. May God Almighty have mercy on them all and grant patience to the bereaved.

One benefit of not mentioning this at the time was that many aspects came to light after. The most excellent and moral way New Zealand's government, and particularly its prime minister, responded to this attack and fulfilled their duties as a government, has been exemplary and is most praiseworthy. It has been a reaction of the highest order and I pray that Muslim nations learn from this model of morality and each play their own role towards eradicating all forms of religious hatred.

The public [in New Zealand] has also offered its full support. I have heard that the radio and television stations announced that they would play the Muslim call to prayer [Azan] at the time of the Friday Prayer today to show solidarity with Muslims. Further, many non-Muslim women, including Christians, declared that they would wear headscarves as a gesture of support and empathy.

May God Almighty accept their pious actions and may He also enable them to accept the truth. Many of the Muslims inside the mosque were martyred by this brutal killer, however a lady, whose husband and 21-year-old son fell victim to this attack and died whilst helping others, was being interviewed on TV and she displayed extraordinary patience and courage. Nevertheless, they gave their lives for a pious and noble cause. May Allah shower His mercy on them.

This was a truly sad and tragic incident. The Muslims of New Zealand have shown great patience and resolve; this is how a Muslim is expected to behave and react. However, some extremist organisations have vowed to take revenge for this attack, even though this would be an utterly inappropriate act and will only lead to enmities growing further. May God Almighty ensure that the extremist organisations that exist within Islam are eradicated so that the true and beautiful teachings of Islam can spread throughout the world. May Allah enable the majority of the Muslims, in fact, may He enable all of them to accept the Imam of the age, so that through this unity, we can spread the true and beautiful teachings of Islam in the world.

Aside from this, after the prayers, I will lead a few funeral prayers in absentia. The first funeral is of Maulana Khurshid Ahmad Anwar Sahib, who was the Wakil-ul-Mal of Tahrik-e-Jadid in Qadian. He passed away on 19 March at the age of 73; To Allah we belong and to Him shall we return.

By the grace of Allah, he was a Musi [part of the institution of Al-Wasiyyat]. He had been suffering from cancer for a long period of

time, however, he bore this illness with great patience, courage and resolve. Despite being severely ill and weak, he was never negligent towards fulfilling his official duties. He would regularly go the office and until his last breath, he fulfilled his Waqf [devotion] to the best of his abilities. In fact, I believe that he fulfilled his devotion in the manner it ought to be fulfilled.

The deceased was the son of Abdul Azeem Sahib – a Darvesh of Qadian – and Raeesa Begum Sahiba, and was from Pindi Bhattian. The deceased's father was the first person to accept Ahmadiyyat in his family. After performing Bai'at, the deceased's grandfather began to oppose his father severely and would even beat him. Afterwards, his father then migrated to Qadian and settled there permanently. The deceased grew up in Qadian and had the opportunity to be in the company of prominent companions [of the Promised Messiahas] and the Dervish of Qadian.

He completed his matriculation examination from Talim-ul-Islam School, Qadian and then joined Madrasa Ahmadiyya. In 1967, he passed the Maulvi Fazil exam from Madrasa Ahmadiyya, Qadian, after which he was appointed as a teacher in Madrasa Ahmadiyya. In 1982, he was appointed as the manager of *Al Badr* and he also served as the editor for a while. In 1989, he served as Nazim Irshad for Waqf-e-Jadid Qadian. He also had the opportunity to serve as Naib Nazir Ishaat, Sadr Majlis Khuddam-ul-Ahmadiyya of India and Naib Nazir Bait-ul-Mal Amad.

In 2006, I appointed him as Wakil-ul-Mal of Tahrik-e-Jadid and until his demise, he served in this capacity with due diligence. Similarly, he was a member and also president of several important central committees. He was a very competent administrator and would complete his work with full sincerity and devotion. He played a vital role in securing India's position in Tahrik-e-Jadid Chanda. Previously, it was quite behind in terms of [total] sacrifice, but by the grace of Allah, he helped improve their standard significantly.

He was mindful of Jamaat money and would spend with due care. He was a learned individual and wrote excellent articles. He had the opportunity of carrying out editorial work for the *Badr* newspaper for many years. His editorials were full of religious knowledge and included the eloquence and articulation of the Urdu language. Approximately forty years ago, when he was in the prime of his youth, there used to be a competition on the Life and Character of the Holy Prophetsa held by the Ta'mir-e-Milat organisation in Hyderabad Deccan. He once took part in this competition and won first prize.

The deceased possessed many qualities; his approachability, hospitality and tireless effort are among his prominent characteristics. Prior to Jalsa Salana, he would prepare for the arrival of guests with great enthusiasm. Despite having limited resources, he would make excellent arrangements for the guests. He always gave excellent suggestions and would look after the poor and showed complete obedience to his superiors. He had a deep bond with Khilafat. His services span over almost fifty-two years. He was blessed with four daughters and one son. His son resides here; one of his daughters lives in the

USA and another in Qadian.

His son-in-law, Khalid Ahmad Ala Din Sahib writes:

“During his illness, whenever I would advise him to rest, he would always reply that it was his desire to serve until his last breath and to meet God Almighty in this manner. Indeed, he fulfilled his pledge.”

Naib Sadr Majlis Tahrik-e-Jadid writes:

“I knew him from the time we were both students and had the opportunity to work with him on a number of occasions. When the deceased was appointed as Naib Nazir Bait-ul-Mal Amad, he worked with me for a long period of time with full cooperation. He was very obedient, hardworking and honest. He had deep knowledge of financial matters. When he was made Wakil-ul-Mal, he was responsible for the budget of Tahrik-e-Jadid. At the time of his appointment, the budget was a few hundred thousand, but through the blessings of Allah, that figure increased to tens of millions.”

May God Almighty elevate the status of the deceased and enable his children to continue his virtuous endeavours.

The second funeral is of Tahir Hussain Munshi Sahib, who was the naib amir [national vice president] of Fiji Jamaat. He passed away on 5 March at the age of 72; to Allah we belong and to Him shall we return.

He was a longstanding servant of the Fiji Jamaat and had the opportunity to serve as naib amir for a long period of time. He was a pious individual, inclined to prayers and very loyal. By the grace of Allah, he was a Musi and gave Hissa Jaidad during his lifetime. He is survived by one son and one daughter. Both of his children are not Ahmadis.

By the grace of Allah, Tahir Sahib had the opportunity to earn great repute while serving Fiji’s education sector. He served as principal of a college, in the ministry of education, as principal of a secondary school and also as an education officer. After being promoted, he served as deputy director of education and in 1999, he retired from his position. After this, the government re-employed him as a member of the public accounts committee and he served in this capacity for a short while until he resigned due to ill health.

Regarding his acceptance of Ahmadiyyat, Hamid Hussain Sahib, President of Nasar Wanga Jamaat, says:

“Munshi Sahib’s first assignment was in Nasar wanga Primary School in 1968. At the time, I was the secretary of the school. Through this, we became friends and would spend a lot of time together. Despite the fact that he was opposed to the Jamaat, he would listen to the arguments of the Jamaat and also discourse on different points." (Munshi Sahib was from a Sunni background.) “Whenever he would invite a Maulvi to debate with Ahmadis, the Maulvi would refuse. This would greatly disappoint Munshi Sahib. Afterwards, God Almighty enabled him to accept the Imam of the age.”

With regard to how Munshi Sahib repaid him for this blessing, Hamid Hussain Sahib says:

“On one occasion, Munshi Sahib returned home after spending time in Qadian. He told me that he had offered special prayers for me in Baitul-Dua because it was through me that God Almighty enabled him to reach his current state.”

God Almighty enabled him to accept Ahmadiyyat through Hamid Hussain Sahib. When he was in Baitul-Dua, he prayed to God Almighty that Hamid Sahib conferred a great favour upon him that he was able to accept Ahmadiyyat. Only an Ahmadi can think of praying for the person they are indebted to in such a manner. Hazrat Khalifatul Masih IV رحمة الله عليه appointed him as naib amir of Fiji.

Naeem Iqbal Sahib, who is a missionary, writes:

"He was very loyal, especially towards Khilafat. He would encourage others to respect and show obedience to Khilafat and this is something he would demonstrate through his own example. If he was opposed to something, the minute he learnt that Hazrat Khalifatul Masih held a certain opinion, he would immediately change his opinion."

The third funeral is of Musa Sisko sahib of Mali. He passed away on 15 February; to Allah we belong and to Him shall we return.

He was a brigade commander in the army. He learnt of the Ahmadiyya Jamaat through a magazine, after which he remained in close contact with a missionary in Waskaso Region. He accepted Ahmadiyyat in November 2012.

In 2013, during the launch of Waskaso Jamaat's radio station, he had the opportunity to serve as the director for the radio station and he was also appointed as the sadr [local president] Jamaat. After the radio station was established in the Waskaso region, the Jamaat was faced with extraordinary opposition. At that time, Musa Sahib showed great wisdom and dealt with the matter with patience and steadfastness. He contacted the relevant authorities and introduced the Jamaat to them.

Since 2016, he served in the national amila as the Umoor-e-Kharijah [external affairs] secretary. After performing Bai'at, he dedicated his life for the service of the Jamaat. Aside from offering his obligatory prayers, he was regular in offering the Tahajud [pre-dawn voluntary] prayers. He was a very sincere and loyal individual. He had a unique bond with Khilafat and would try to be the first to respond to any initiative launched by the Khalifa. He is survived by two wives, ten daughters and five sons.

May Allah the Almighty elevate the status of all the deceased and enable their children to continue their virtuous deeds. Munshi Sahib's children are not Ahmadi; may Allah the Almighty enable them to accept the Imam of the age.



View complete recording of this sermon via MTA online channel



https://www.youtube.com/watch?v=JuPsquyhugw

Conclusive Argument

Translation of an Urdu poem by
Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi عليه السلام
Founder of the Ahmadiyya Muslim Community.

Having witnessed the Sign, how long will you go on denying?
Remember, upon the liars another Doomsday is bound to appear!

نشاں کو دیکھ کر انکار کب تک پیش جائے گا
ارے اک اور جھوٹوں پر قیامت آنے والی ہے

What is this habit of yours? Why do you withhold true evidence?
O insolent one! One of these days, disgrace is bound to appear!

یہ کیا عادت ہے کیوں سچی گواہی کو چھپاتا ہے
تری اک روز اے گستاخ شامت آنے والی ہے

O ignorant ones! Your tricks can never harm me!
I will emerge safely, even if I am put into fire!

ترے مکروں سے اے جاہل مرا نقصاں نہیں ہرگز
کہ یہ جاں آگ میں پڑ کر سلامت آنے والی ہے

If you yet possess anything of religion, avert what I predict
That honour for me and rebuke for you is bound to appear!

اگر تیرا بھی کچھ دیں ہے بدل دے جو میں کہتا ہوں
کہ عزت مجھ کو اور تجھ پر ملامت آنے والی ہے

You have indulged in tall talk while concealing the truth,
But remember this: One day regret is bound to appear!

بہت بڑھ کے باتیں کی ہیں تُو نے اور چھپایا حق
مگر یہ یاد رکھ اک دن ندامت آنے والی ہے

God will disgrace you, whereas I shall be granted honour;
Hearken—O disbelievers! this miracle is now bound to appear!

خدا رسوا کرے گا تم کو۔ میں اعزاز پاؤں گا
سنو اے منکرو اب یہ کرامت آنے والی ہے

God will manifest a Sign—awe-striking and stunning—
And from this Sign, the planting of firm faith within hearts is bound to appear!

خدا ظاہر کرے گا اک نشاں پُر رعب و پُر ہیبت
دلوں میں اس نشاں سے استقامت آنے والی ہے

The holy servants of God always prevail over others—
This Sign from God is about to appear for my sake!

خدا کے پاک بندے دوسروں پر ہوتے ہیں غالب
مری خاطر خدا سے یہ علامت آنے والی ہے

[Selected Urdu Poems of the Promised Messiah عليه السلام, pp 169-170]

Truthfulness of Promised Messiah عليه السلام

Tariq Syed Ahmed

(This essay achieved 3rd position in the Majlis Ansarullah UK 2023 essay competition.)

The Promised Messiah عليه السلام is a title used by Ahmadi Muslims to refer to Hazrat Mirza Ghulam Ahmad (1835-1908), the founder of the Ahmadiyya Muslim Community. The Promised Messiah عليه السلام is a prominent figure in Islamic history and his advent in the late 19th century in British India was a significant event in the history of Islam. Hazrat Ahmad عليه السلام claimed to be the long-awaited Messiah and Mahdi, who was prophesied to come by various religious scriptures, including the Holy Qur an and Ahadith of the Holy Prophet Muhammad (peace be upon him).

The concept of truthfulness is central to the claim of the Promised Messiah عليه السلام. It is essential to ascertain the truthfulness of his claim, as it has significant implications for his followers and the wider Muslim community. As an Ahmadi and a follower of Mirza Ghulam Ahmad عليه السلام, I firmly believe in the truthfulness of his claim. In this essay, I will present the evidence and arguments that support his status as the Promised Messiah and affirm the authenticity of his divine mission.

False Prophet cannot Prosper:

One of the most important criteria is that if someone falsely claim a prophethood, then Allah will not prosper him but will cause him to die.

The Holy Qur an states

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ۝ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ
ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ۝ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

Translation: And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, and then surely, We would have severed his life-artery and not one of you could have held Our punishment off from him. [Holy Qur an, Chapter 69, verses 45-48]

These verses are proof that the Holy Prophet (peace be upon him) is the true prophet of Allah as he lived a long life after he declared that he received revelations from the God. The Holy Prophet ﷺ lives for 23 years after he received first revelation from Allah, as this is the time it took the Holy Qur an to be revealed. Therefore, we can say that anyone who claimed to receive the revelations, should live at least 23 years after his first claim of the revelations. If someone is a false prophet and not from the God, Allah will not let him live for a long period of time, according to these verses of the Holy Qur an.

When we apply this same criterion to the Promised Messiah عليه السلام, we can see that the Promised Messiah عليه السلام wrote his first book, *Brahin-e-Ahmadiyya* in 1880 in which he wrote few revelations, which he received in 1860's. And he continued to openly claimed and write revelations till his last book in 1908.

In this case, how the God Almighty can leave a false claimant to continue to forge the claims of prophethood for such a long time.

If we count from the first revelation of the Promised Messiahعليه السلام in 1860's, he has claimed to have received revelations for over 45 years, and if we count if from the time his first book was published with revelation in 1880, it is more than 28 years. In both cases, it fulfils the criteria of the Holy Qur an. Therefore, this is a clear proof that Hazrat Mirza Ghulam Ahmadعليه السلام, the Promised Messiah and Mahdi was indeed a true prophet of God.

Life Before Claim:

The second criteria to know the truth of a true Prophet is his past life. If a person was known for his truthfulness and piety, before he claimed to be a Prophet, then how did he suddenly change to become a liar? The Holy Prophetﷺ was known by the titles of *As-Siddiq – the truthful one* and *Al-Amin – the trustworthy one* before he claimed to be a prophet.

The Holy Qur an states:

قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَلَآ اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ

Translation: Say, 'If Allah had so willed, I should not have recited it to you nor would He have made it known to you. I have indeed lived among you a whole lifetime before this. Will you not then understand?' [Holy Qur an, Chapter 10, verse 17]

The Holy Prophetﷺ was told by God to tell the people that his life before prophethood is a proof for the truthfulness of his claims.

The same is the case with the Promised Messiahعليه السلام. When his life before his claims is assessed, it becomes as clear as daylight that he was a very truthful person. He himself received the revelation, "I have spent a whole lifetime among you before this, then do you not understand?"

(*Tadhkirah*, p. 111).

He also claims, "You cannot find any fault, imposture, lies, or fraud in my life (prior to my claim) such that you may think that a person who is accustomed to lying and defrauding others has lied again (about his claims). Who among you can allege such a fault in my life? Hence, it is the grace of God that He has kept me righteous from the beginning and this is an argument for those who ponder" (*Tadhkiratush Shahadatain*, Ruhani Khaza'in, vol. 20, p. 64).

When Hazrat Mirza Ghulam Ahmadعليه السلام wrote his first books, Brahin-e-Ahmadiyya Vol 1-4 from 1880-84, Maulvi Muhammad Hussain of Batala (who later became one of his vicious enemies) wrote about the author of Brahin-e-Ahmadiyya and said: *As for the author, we can say, there had been few Muslims, if any, who have been so constant in their services to Islam, service by purse and pen, by personal character and by speech and silence.*

(Ishaat-us-Sunnah Vol VII)

From this, we can understand that as the Holy Prophet Muhammad (may peace and blessings of Allah be upon him), the early life of Hazrat Mirza Ghulam Ahmad (may peace be on him) was also spotless. He was renowned for his piety and love for Allah and was a champion of Islam.

So, if he always told the truth and had an

intense love for God, how can he suddenly become a liar about the thing he loves most?

Devine Support and Protection

Another criterion for a truthfulness of a prophet is that he should be victorious and should have full support of Allah, as the Holy Quran states:

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَ رُسُلِيْ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ

Translation: Allah has decreed: 'Most surely I will prevail, I and My Messengers.' Verily, Allah is Powerful, Mighty. [Holy Qur'an, Chapter 58, verse 22]

In this verse, it clearly states that the messengers who are from God will be victorious and will always prevails over their opponents.

Throughout his life, Hazrat Mirza Ghulam Ahmadعليه السلام faced severe opposition and hostility from adversaries who sought to discredit him and his mission. However, he consistently experienced divine support and protection, often in miraculous ways. These instances of divine intervention reflect the truthfulness of his claim and highlight his special relationship with God.

The Promised Messiahعليه السلام engaged in several public debates and challenges, inviting opponents to prove him wrong. Remarkably, he emerged victorious in these debates, consistently presenting compelling arguments and countering objections effectively. His opponents often failed to substantiate their claims against him, leading many to acknowledge the divine support he received in these encounters. This divine support was seen as a confirmation of his truthfulness and divine appointment.

The enemies of the Promised Messiahعليه السلام have also made numerous attempts to destroy him and his community but they have never succeeded. The Ahmadiyya Muslim Community, established by God through His true messenger has instead always prevailed over them.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ

In another verse, Allah says:

Translation: And who is more unjust than he who forges a lie against Allah or gives the lie to His Signs? Surely, the unjust shall not prosper. [Holy Quran, Chapter 6, verse 22]

In this verse, the enemies of the Holy Prophetﷺ are told that those who forge lies against Allah are never successful. The Holy Prophetﷺ is successful and this means that he has come from God. The same is the case with the Promised Messiahعليه السلام who challenged his opponents and none of them proved successful against him.

Heavenly Signs

If a person is truly from Allah, then there should be mighty signs of support. The claim of Hazrat Mirza Ghulam Ahmadعليه السلام to be the Promised Messiah and Mahdi was accompanied by the fulfilment of numerous prophecies. These prophecies were found in various religious texts, including the Quran, Hadith, and the Bible. The Promised Messiahعليه السلام meticulously analysed these prophecies and demonstrated how they pointed towards his advent. One such prophecy for the Mahdi was a clear sign from Allah – the sign of the eclipses.

This is the sign for the true Messiah and Mahdi, as mentioned in the Holy Qur'an:

يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۝ فَاِذَا بَرِقَ الْبَصَرُ ۝ وَ خَسَفَ الْقَمَرُ ۝ وَ جُمِعَ الشَّمْسُ وَ الْقَمَرُ ۝ يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ

Translation: "He asks: When will be the day of Resurrection? When the eye is dazzled, And the moon is eclipsed, And the sun and the moon are brought together, on that day man will say, whither to escape?" [Holy Qur'an, Chapter 75, verses 7-11]

In another verse, it briefly states:

اِذَا الشَّمْسُ كُوِّرَتْ

Translation: When the sun is wrapped up, [Holy Qur'an, Chapter 81, verse 2] But this heavenly sign is very clearly explained in a hadith of the Holy Prophet Muhammadﷺ as he states:

For our Mahdi (Spiritual Reformer) there are two Signs which have never occurred before since the creation of the heavens and the earth, namely, the moon will be eclipsed on the first night in Ramadhan (i.e., on the first of the nights on which a lunar eclipse can occur) and the Sun will be eclipsed on the middle day of Ramadhan (i.e., on the middle day on which a solar eclipse can occur) and these Signs have not happened since the creation of the heavens and the earth. [SunanDar Qutni Vol.1, p.188]

Now we see from this hadith that there must be a claimant of Mahdi; two eclipses will happen in the same month of Ramadhan; The moon will be eclipsed on the first night in Ramazan (i.e. on the first of the nights on which a lunar eclipse can occur) and the sun will be eclipsed on the middle day (i.e. on the middle one of the days on which a solar eclipse can occur); and lastly that this has never happened before nor will it happen again. When Hazrat Mirza Ghulam Ahmad عليه السلام claimed to be the Promised Messiah and Mahdi, Muslims quoted this hadith to prove he was false. For four years, every time when Ramadhan came, they shouted that he was false; there were no eclipses as prophesied.

Then, in 1894 during the month of Ramadhan it happened exactly as forecasted in India and the sub-continent. Then the following year, in 1895 it happened again in the USA. We can go far back in records and there were never any two eclipses happening on these precise days during a month of Ramadhan and it has not happened since.

Now with an eclipse, this cannot be a magic trick, the scientists can inform us exactly when an eclipse will take place. So, this is not something controlled by man, this is why we call it a heavenly sign, and the fulfilment of this prophecy provides strong evidence supporting truthfulness of the claim of Hazrat Mirza Ghulam Ahmad عليه السلام.

Noah's Ark

During the time of Prophet Noah عليه السلام, a flood came which destroyed the opponents of Noah عليه السلام. Only Noah عليه السلام and his followers survived in the Ark. This event is

described in the Holy Qur'an as:

فَاَنْجَيْنٰهُ وَ اَصْحٰبَ السَّفِيْنَةِ وَ جَعَلْنٰهَاۤ اٰيَةً لِّلْعٰلَمِيْنَ

Translation: But We saved him and those who were with him in the Ark; and We made it a Sign for all peoples. [Holy Qur'an, Chapter 29, verse 16]

In the same way, at the time of the Promised Messiah عليه السلام, a great epidemic of

plague spread in accordance with the prophecies. A large number of people died including many opponents of the Promised Messiahعليه السلام. It was in the midst of this epidemic that the Promised Messiahعليه السلام was given the revelation, *"I shall protect everyone who is within the four walls of your home".*

Explaining this revelation, he writes, *"This should not be taken to mean only such people who dwell in my house made of brick and mortar; rather, this also refers to all those who follow me completely and dwell in my spiritual home". [Noah's Ark, page 19]*

And this is precisely how it happened. History attests to the fact that everyone within the house of the Promised Messiahعليه السلام literally remained safe from the plague, and those who were his sincere followers also remained safe. The Promised Messiahعليه السلام received another revelation and made the bold statement that *'Fire is our slave, nay the slave of slaves.'* On receiving such revelations, he declared that he and his followers would remain relatively immune from the deadly effects of the plague. He also announced that the town of Qadian would suffer much less than other places; that here the plague would not be so deadly as in other places and that the house in which he lived would remain completely immune.

After these declarations, the plague made its appearance in the sub-continent and wrought havoc. Every year hundreds of thousands of people died from it. The followers of Hazrat Mirza Ghulam Ahmadعليه السلام suffered the fatal effects of the plague much less than others. This went on for several years. Many people were impressed. Thousands joined the fold. In fact, the great majority of his followers at that time were the result of this sign.

[Invitation to Ahmadiyyat, page 211]

Testimonials, Spiritual Experiences and Miracles

One of the criteria of true prophets is that they perform miracles. Hazrat Mirza Ghulam Ahmad (may peace be upon him) also performed miracles; for instance, learning 40,000 Arabic root words in a single night. Another incident was that a student called Abdul Karim, contracted rabies. In those days there was no cure for rabies, no antibiotics etc, so the doctors gave up. Hazrat Mirza Ghulam Ahmad (may peace be upon him) prayed and Abdul Karim got cured.

The greatest sign supporting the Promised Messiahعليه السلام was the eclipses of sun and moon, which was already mentioned above under the Heavenly Sign; that was a miracle beyond doubt. Just like the miracles of Moses, for the Promised Messiah and Mahdi, the heavenly sign was the sign of the eclipse.

Propagation of Islam's True Message:

The mission of the Promised Messiahعليه السلام was centred on the propagation of Islam's true teachings and the revival of its spiritual essence. He emphasised the importance of following the true, peaceful teachings of Islam and rejected violence and extremism. His teachings emphasized the universality of Islam and the need for unity among all believers. He encouraged interfaith dialogue, seeking common

ground with people of different faiths, and promoting the peaceful coexistence of diverse religious communities. His efforts to spread the message of Islam in an inclusive and tolerant manner resonated with many, establishing him as a sincere advocate of Islamic values. His tireless efforts in spreading this message, despite immense challenges, are indicative of his sincerity and divine appointment.

Speech, Knowledge and Insights

If a person is claiming to be a prophet and he says that there is no God or you do not have to follow God's commandments etc, then we can know from his speech that he is not Godly. A true prophet of Allah will explain about Allah, His commandments and guide his people to the right path. The Holy Quran relates:

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ فَمَنْ اٰمَنَ
وَاَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

Translation: And We send not the Messengers but as bearers of glad tidings and as Warners. So those who believe and reform themselves, on them shall come no fear nor shall they grieve. [Holy Quran, Chapter 6, verse 49]

The Promised Messiah عليه السلام wrote over 80 books, and anyone can read any of these books to see what he has said. Do his words bring you closer to God or move you away from God?

His writings covered a wide range of topics, including theology, comparative religion, philosophy, and morality, and it reflects his deep knowledge, wisdom, and spiritual insights. These works exhibit a remarkable level of intellect, coherence, and spiritual depth, providing profound explanations of religious concepts and addressing contemporary challenges. The prolific nature of his writings and the intellectual legacy he left behind testifies to his sincerity, knowledge, and divine inspiration.

The writings and discourses of the Promised Messiah (may peace be upon him) contain profound insights and interpretations of religious scriptures. His explanations of complex theological concepts, the interfaith dialogue, and the profound understanding of spirituality demonstrate a depth of knowledge that goes beyond human intellect, further reinforcing his claim as the divinely guided Promised Messiah.

There are a lot of accusations about what the Promised Messiah عليه السلام has written or said. Many of these have been misquoted, taken out of context or just lies. If anyone claims that Hazrat Mirza Ghulam Ahmad (may peace be upon him) wrote something which seems unholy, one need to look up the original quote and see if it was actually written or not, and by looking above and below the quote, one can get the real message that the Promised Messiah عليه السلام was explaining.

Divine Revelation and Prophecies

The claim of Hazrat Mirza Ghulam Ahmad عليه السلام, of being the Promised Messiah was rooted in his deep spiritual experiences and revelations from Allah. Throughout his life, he received numerous revelations and visions, as direct communication from God. These revelations provided him with knowledge and insights that he shared with his

followers, often with remarkable accuracy and precision. This divine knowledge and foresight were evident in his writings, where he made several predictions that later came to pass, providing concrete evidence of his truthfulness.

A true prophet of God is granted an abundance of knowledge of the unseen. The Holy Quran states:

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ۙ اِلَّا مَنِ ارْتَضٰى مِنْ
رَّسُوْلٍ فَاِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهٖ رَصَدًا

Translation: He is the *Knower of the unseen; and He reveals not His secrets to any one, except to him whom He chooses, namely a Messenger* of His. [Holy Quran, Chapter 72, verses 27-28]

The Promised Messiah عليه السلام received this knowledge as well, which makes him a true messenger of God, and this is one of the strongest arguments in favour of Hazrat Mirza Ghulam Ahmad's truthfulness is the fulfilment of various prophecies.

Allah constantly speak to prophets, guide them and give them encouragement and prophecies regarding the future.

The Holy Quran states:

مَا كَانَ اللّٰهُ لِيَذَرَ الْمُؤْمِنِيْنَ عَلٰى مَآ اَنْتُمْ عَلَيْهِ حَتّٰى يَمِيْزَ
الْخَبِيْثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللّٰهُ لِيُطْلِعَكُمْ عَلَى
الْغَيْبِ وَلٰكِنَّ اللّٰهَ يَجْتَبِيْ مِنْ رُّسُلِهٖ مَنْ يَّشَآءُ ۖ فَاٰمِنُوْا
بِاللّٰهِ وَرُسُلِهٖ ۚ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا فَلَكُمْ اَجْرٌ عَظِيْمٌ

Translation: *Allah would not leave the believers as you are, until He separated the wicked from the good. Nor would Allah reveal to you the unseen. But Allah chooses of His Messengers whom He pleases. Believe therefore, in Allah and His Messengers. If you believe and be righteous, you shall have a great reward.*

[Holy Quran, Chapter 3, verse 180]

Hazrat Mirza Ghulam Ahmad عليه السلام had received revelations in abundance, many of which were prophecies. All his revelations are written in a book called, *Tadhkirah.*

During his life, the Promised Messiah عليه السلام prophesised many future events. He predicted Great Earthquakes, The Great World Wars, the overthrown of Russian Tsar, well before the Russian Revolution, are some of his prophecies.

History bears testimony as to how this frightening prophecy was fulfilled. After few years of the Promised Messiah عليه السلام mentioned this prophecy, the world witnessed the massive destruction of World War One. The Czar (Tsar of Russia) abdicated his throne in 1917 and was brutally murdered shortly thereafter.

Again, the Promised Messiah (may peace be upon him) received many revelations; for instance, he was informed *"I will cause thy message to reach the corners of the world" and "Kings will seek blessings from thy clothes".*

At the time of receiving these revelations, he was unknown. In fact, Qadian, where he lived, was not even on the map. The nearest Post Box was about 10 miles away. And yet, he made such a claim. We now see that we have established Ahmadi communities and built Mosques all over the world and our satellite TV Station MTA International is broadcasting around the world 24 hours a day and we have a website www.alislam.org which is on the worldwide web where you can download all Ahmadiyya literature. African Kings

have accepted Ahmadiyyat and been given pieces of cloth from the clothes of the Promised Messiahعليه السلام for blessings.

Claim of Prophethood

One criterion for a prophet is that he must claim to be from Allah. It is not for others to say he is a prophet, he must claim it, otherwise the first criteria will not come into place. Allah will not seize someone by their life-artery if they themselves have not made any such claim. The blame will revert to the person who has made such a boast on his behalf. The Holy Quran states:

اَللّٰهُ يَصۡطَفِيۡ مِنَ الۡمَلٰٓئِكَةِ رُسُلًا وَّ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِيۡعٌۢ بَصِيۡرٌ

Translation: Allah chooses His Messengers from among angels, and from among men. Surely, Allah is All- Hearing, All-Seeing. [Holy Quran, Chapter 22, verse 76]

It is therefore vital that the person should claim to be a prophet, after of course, being informed by God that he is. It is only after Allah has informed them, that they can make such a claim. It Is the practise of God Almighty to send His messengers and this practise has not stopped. If Allah chooses to send messengers to reform people and guide them to the right path, He will do so. Prophecies regarding the time of the Promised Messiahعليه السلام speak of such a time when a need will arise for his coming as people would have left the right path at that time.

Hazrat Mirza Ghulam Ahmad (may peace be upon him) kept receiving dreams and revelations saying that he was representing the second coming of Jesus. The Promised Messiahعليه السلام thought at that time, that Jesus was alive in heaven. Finally, he decided to investigate and see what the Holy Qur'an states. He was surprised to find over 30 references showing that Jesus could not be alive in heaven. He then turned to the Bible and again found 30 references proving that Jesus did not die. After that, he understood why Allah kept calling him Jesus and later on wrote the book 'Jesus in India'. So only after Allah made it clear to the Promised Messiahعليه السلام that he was a prophet, did he make the claim.

Moral and Spiritual Excellence

Another significant aspect that attests to the truthfulness of the Promised Messiahعليه السلام is his exemplary character and spiritual excellence. He displayed immense piety, humility, and devotion to God, inspiring his followers to follow his example. His teachings emphasised love for God and humanity, the pursuit of peace, and the rejection of violence and extremism. Throughout his life, he exhibited a profound understanding of religious principles and their practical application in the modern world, reinforcing his claim as the divinely appointed guide for the present age.

Intellectual Challenges

Hazrat Mirza Ghulam Ahmad (may peace be upon him) was known for his intellectual acumen and scholarly debates with religious scholars of various faiths. He fearlessly defended Islam against its critics and was well-versed in comparative religion, displaying a remarkable understanding of various religious scriptures. His ability to address complex theological questions and provide logical,

reasoned arguments for his beliefs was admired even by his opponents. Many acknowledged his exceptional intellect and conceded the strength of his arguments, further validating his claim as the divinely appointed reformer. His arguments and responses demonstrated his profound knowledge and wisdom, further supporting his claim as the divinely guided reformer.

Healing of Spiritual Ailments

Hazrat Mirza Ghulam Ahmad عليه السلام possessed the ability to heal spiritual ailments and guide individuals towards a deeper connection with God. Many individuals who sought his spiritual guidance experienced transformative changes in their lives, finding inner peace, and spiritual solace. These healing experiences serve as a testament to the divine blessings bestowed upon him and reinforce his status as the Promised Messiah.

Second Advent of the Holy Prophetﷺ

The Holy Qur'an states:

وَّاٰخَرِيۡنَ مِنۡهُمۡ لَمَّا يَلۡحَقُوۡا بِهِمۡ ؕ وَهُوَ الۡعَزِيۡزُ الۡحَكِيۡمُ

Translation: And among others from among them who have not yet joined them. He is the Mighty, the Wise. [Holy Qur'an, Chapter 62, verse 4]

Seeing this verse in context shows that it is speaking of the coming of the Holy Prophet (may peace and blessings of Allah be upon him) to "others from among them who have not yet joined them". This refers to the Second Advent of the Holy Prophetﷺ fulfilled metaphorically in the Promised Messiah عليه السلام.

In hadith, it is narrated in Sahih Bukhari that Abu Hurairah (may Allah be pleased with him) states: *"One day we were sitting with the Holy Prophet when Surah Jumu'ah was revealed. I asked the Holy Prophet, "Who are the people to whom the words And among others from among them who have not yet joined them, refer. Salman the Persian was sitting among us. Upon my repeatedly asking him the same question, the Prophet put his hand on Salman and said, "If Faith were to go up to the Pleiades, a man from these would surely find it"* (Bukhari).

Social Reforms and Humanitarian Efforts

Hazrat Mirza Ghulam Ahmad (may peace be on him) advocated for social reforms and humanitarian efforts in line with the true teachings of Islam. He worked to eradicate social evils, including drug addiction, alcoholism, and exploitation of the vulnerable. He promoted education and established schools and centres for learning to empower his followers and the broader community. His commitment to humanitarian causes exemplified his genuine concern for the well-being and progress of society, aligning with the attributes of a true spiritual leader.

Personal Sacrifices and Persecution:

Mirza Ghulam Ahmad's claim as the Promised Messiah and his mission to revive true Islam subjected him to severe persecution and opposition. He faced relentless criticism, verbal attacks, and even physical harm from opponents who sought to undermine his message. Despite these challenges, he steadfastly continued

his mission, demonstrating unwavering dedication and commitment to his divine purpose. His resilience and willingness to endure personal sacrifices for the sake of truth further testify to his sincerity and the authenticity of his claim.

Continuity and Progression of Divine Guidance

Hazrat Mirza Ghulam Ahmad عليه السلام claimed to be the recipient of continuous divine revelations and guidance, which he believed to be a sign of his status as the Promised Messiah. Throughout his life, he continued to receive revelations that addressed the evolving needs of society, providing guidance on social, moral, and spiritual matters. The consistency and progression of this divine guidance, as recorded in his writings, demonstrate a coherent and unified message that supports his claim as the divinely appointed reformer.

The Growth and Impact of the Ahmadiyya Muslim Community

Since its inception, the Ahmadiyya Muslim Community has experienced significant growth and global recognition, further affirming the truthfulness of the claim of the Promised Messiah عليه السلام. Despite facing severe opposition and persecution, the community has spread to over 200 countries, establishing mosques, schools, satellite channel, and humanitarian projects worldwide. The community's commitment to peace, interfaith dialogue, and service to humanity reflects the teachings and vision of its founder, thereby validating his claim as the Promised Messiah.

Conclusion

The claim of Hazrat Mirza Ghulam Ahmad عليه السلام claim as the Promised Messiah stands on a solid foundation of divine revelations, the fulfilment of prophecies, his moral and spiritual excellence, literary contributions, and the remarkable growth of the Ahmadiyya Muslim Community. The authenticity of his divine mission is further supported by the impact he has had on the lives of millions of people, who have found spiritual solace, guidance, and enlightenment through his teachings. As an Ahmadi and follower of Mirza Ghulam Ahmad عليه السلام, I find solace and conviction in the truthfulness of his claim. The evidence and arguments presented above highlight the divine revelations, the fulfilment of prophecies, the moral and spiritual excellence, the literary contributions, and the global impact of the Ahmadiyya Muslim Community as compelling reasons to affirm his status as the Promised Messiah عليه السلام.

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